

1345
Ancilla Divinitatis,

OR, THE
HAND-MAID
TO
DIVINITY.

Containing
A brief Explication of most of the
now Controverted Points in the mat-
ters of Religion.

AS ALSO
Many remarkable passages in relation to the
Commonwealth, worthy the observation of every
person bearing affection to the *Good Old Cause*.

J. R. 50. 46.
At the noise of the raking of Babylon, the whole earth is moved.

LONDON,
Printed in the Year 1659.

AMERICAN DIVISION

OR THE
HALL OF
TO
DIVINE

Containing
A full description of most of the
new and improved



AS ALSO
A full description of the
new and improved
method of printing

by the
new and improved
method of printing

TO BE
Printed in the Year 1859.

THE HANDMAID TO DIVINITY.

Uphavab, *Onic*, *Dem*, or *God*, are words manifesting something in the Nature of the *Deity*, it being impossible for any *Man* or compound expression to decipher out the plenitude of an infinite Being.

When *Moses* had Commission to propose or demand deliverance for *Israel*, he thus inter-
reth, *I am that I am*, *I am hath sent me unto you*: putting his people rather upon admiration of infinite *Essence*, then description of peculiar *Character*.

I am Alpha and Omega, the beginning and ending, the first and the last, through this incommunicable *Being*, the immensity of the *Essence* is proposed to beget devotion in his *Deity*.

Paul preaching unto those *Academician Rabbies* in the University of *Athens*, readeth this Lecture, *Acts* 17. 26, &c. *God made the world, &c. made of one blood, &c. in him we live, move, &c.* The result of the Discourse having tendency, that by a rational presentation of the immediate influence through Divine power upon the whole Creation, he might convince the vanity of *idols*, and fix their understandings upon the knowledge of the true God.

Simile.

The deep mystérie of the *Deity* is rather comprehensive by its Dimensions, then by inspection of *Essence*. He that will make a narrative of the nature and efficacy of the *Sun*, may better effect the same by observation of its influence upon terrestrial objects, then through aspect on the glorious body; the former will inform his reason, the other may put out his eyes: *The invisible things of God*, &c.

Incommunicable Attrib.

The peculiar and incommunicable attributes of God are, viz. *Omnipotency, Omniscieny, Immensity, Immutability, Eternity*, &c. That which is spoken of, the *Peace of God*, may be truly said of all the Divine Attributes, it *passeth Understanding*: The *Immensity* of the *Deity* is of too large a circumference to be centred in the *Compass* of any humane capacity.

Communicable Attrib.

The dispensable dimensions and communicable issues of the *Deity* are, *Wisdom, Righteousness, Holiness, Love, Light, Justice, Mercy*, &c. and according to, unto what measure any Creature is really beautified with these qualifications, unto such a degree he may be said to have communion with the *Deity*: *Enoch* walked with God, &c. which walking cannot be interpreted to a *pederentim* ambulation, but harmony in principle. *Moses* saw God *face to face*, &c. This beatific Vision did not consist in the natural aspect of any glorious *Physiognomy*, but his spiritual apprehension in relation to the mind of God.

Zach. 8. 23. They shall take hold of the skirt of a Jew, saying, we will go with you; for we have heard God is with you. This residence of God cannot be construed to any personal addition; as when we say there was a Court of War held, and the General then present; but to a manifestation of Divine power: In this sense you are to understand *Gen. 39. 20. Joseph was put in prison, but the Lord was with him*: not as a companion in misery, but as a qualification of comfort.

Every Christian may measure his love and delight in almighty God; as he hath a love and delight unto righteousness, justice, mercy, &c. let mens out-side Profession in the forms of Religion be never so glorious, yet if these ornaments be wanting, 'tis but a sepulcher garnished; a *Jacobel* devotion.

Jes.

Jesui, Christ, Emanuel, Messiah, are expressions which *Jesui Christ.* do manifest what the Lord *Jesui* is, in respect to the qualifications received of God the Father; and also, how he standeth related unto mankind in point of benefit.

Heb. 1.1. *God who at sundry times, and in divers manners spake unto the fathers, now speaks unto us by his Son:* Here is given to understand, that all former discoveries of God, were comparatively cloudy to the perspicuous Dispensation of *Christ In Divine Na-* *Jesui, who is the expresse image of his Fathers person:* Not a true likeness of parts of any outward resemblance, but lively representation of Divine Power, through an Humane Prospective; that is to say, you may plainly read the Wisdom, Love, Power, &c. of Almighty God, in the Birth, Life, Death, Resurrection and Ascension of *Jesui Christ*; for by conjunction of the Divine Nature with Humane, *the fulness of the Godhead dwelt in him bodily,* Col. 2. 9.

1 Tim. 3. 16. *Great is the mysterie of godliness, God manifest in the flesh, &c.*

Manifest in the flesh in point of Incarnation, without help of Formative Vertue; *The Holy Ghost overshadowed, &c.*

God manifest in the flesh, disputed with Rabbies at twelve years old: *Never man spake as this man; the windes obey, the Devils are subject, the dead are raised, lepers cleansed, and the poor the Gospel preached.*

God manifest in the flesh, subjection unto Death, Resurrection of the same Body, ascension into glory.

Justified in the Spirit; Joh. 1. 1. *The word was God, the word became flesh, and we beheld his Glory, &c. the Holy Ghost descended down upon him, &c.*

The design of God the Father in sending of the Lord *Jesui Christ,* was to certify his great love to the whole Creation, *John 3. 16. God so loved the world, &c.*

The Lord *Jesui* was sent into the world as a fruit of Gods love (indeed the death of *Christ* is a relative Sacrifice for Adams transgression) but the sending of *Christ* into the world to live for sinners, was not to beget a new act in God, but a declarative of what love was in God towards all mankind, *2 Cor. 5. 19. God was in Christ, reconciling the world, &c.*

And

And whereas it saith, *He overliueth and maketh intercession for us*: It cannot be interpreted unto any continued solicitation in respect of Atonement; but manifesteth, that the design of Almighty God standeth firm in Jesus Christ, *whose blood speaketh better things than that of Abel*; the one vengeance, the other peace to mankind.

As the conjunction of the Divine with Humane Nature compleated God-man, or the Lord *Jesus Christ*; so the participation of the Heavenly Vertues of *Christ* in the soul, rendereth Christians, or Disciples of *Iesus*, *Except Christ be in you*, &c. *Purget on the Lord Iesus*, &c. This adornment hath reference to spiritual influences.

The Lord *Jesus Christ* is the Sluce to Gods Fountain, through whom all the issues of Gods love stream upon the soul: In this sense ye may read, *Grace for grace*; the Lord *Iesus* doth faithfully minister what he hath received of God for the good of mankind.

Let every Professor of the Gospel measure his interest in the love of God and salvation, according to what degree he hath a sympathizing property of the Lord *Iesus*. The *Catharists* were members of a true Church, yet except *Christ* was in them, they were Reprobates; which inhabiting-residence cannot be otherwise interpreted, but to harmonious disposition.

To believe in the Lord *Iesus Christ*, and make a narrative of his Birth, Death, and Resurrection, according as you have received the same by tradition, doth not *Rome*, *Spain*, and *France* the same; but the participation of the mystery in the history, gives a true Character of a Christian.

The Apostle *Peter* in his salutation to the brethren, useth this expression, *Partakers of the Divine nature*; giving to understand, that Saints have (to a degree) *Christ* alone in fullness) a manifestation of God in the flesh.

Paul telleth the *Colossians* this hidden mystery, *Christ* in them the hope of glory: By which expression we may gather, that the *Basis*, Foundation and ground for our hope in *Christ*, doth consist by fruition of his *Virtual* inhabiting presence.

The better to illustrate, I refer you to *Gal.* *My little child*.

children of whom I travel in birth, till Christ be formed in you: There was a like labouring in Pauls Spirit for the birth of Christ in their souls, as is by throws in a travelling woman to bring her burden to a timely birth; that is to say, that the literal manifestation of Christ in the flesh, might be confirmed by an experimental knowledge of his virtues in the soul: *It is one thing to read the Art of Navigation, another thing (Mariner-like) to put to Sea.* Simile.

If there be a Divine Conception of Grace in the soul, added to the belief of Christs Incarnation, then is this Scripture fulfilled, *Heb. 13. 8. Iesus Christ yesterday, and to day, and for ever:* And you may keep Christmas at Midlent, where there is a death unto sin, and a life unto righteousness, in such souls Good-Friday and Easter falleth all of a day, *Col. 3. 1. If ye be risen with Christ, seek those things which are above. &c. Rom. 6. 6. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, &c.* See how the University Formalists are ingenious for the History of mans traditional observations, and how ignorant of the Mystery or Marrow of the Gospel: *What is it to tell the Patient of Medicinal herbs, when they have no knowledge to discern the virtue of them for his cure.*

Spiritus Sanctus: The Holy Spirit is the invisible outgo-
ing of God, whether in the Universe of the Creation, or
Elementary Consistents: *When the earth was without form, the Spirit of God moved upon the waters:* Which motion is not
to be interpreted to any Corporal endeavour, but to an irresistible power immediately dividing the water from the earth. The Spirit in Essence. Gen. 1. 2.

The like may be offered in relation to Celestial and Terrestrial bodies: Thus I explain my thoughts, The Sun giveth heat unto all Vegetive Creatures; but that which causeth life and vertue in Plants and Flowers, is the invisible work of Gods Spirit; for, *He clothes the grass in the field.*

In the way of Procreation Abraham is said to beget Isaac, Isaac, Jacob, &c. that is, the formative vertue proceeded from the persons mentioned, but that which gives the essence and Being to the creature, is the invisible work of Gods Spirit, in
this

Gen. 29. 31.

this sense the Lord opened the womb of *Leah*, and hearkned unto *Rachel*, &c.

Also the immediate acts of God's Power, Wisdom, Direction, Reprehension, &c. takes the denomination of his Spirit.

The Prophet *Isaiah* speaking in the person of Christ, saith, *The Spirit of the Lord hath anointed me to preach the Gospel*: that is to say, there should be an immediate power and presence of God attending on his ministration; also *Joel*. 2. 28. *The Lord will pour out his Spirit upon all flesh, and your sons and your daughters shall prophesie, &c.* Here the Prophet *Joel* did foresee that the Lord in the latter times would give a plentiful measure of wisdom and knowledge of himself unto his servants, qualifying them with much aptness to speak forth the same; the truth whereof God hath abundantly manifested in this present generation; and notwithstanding the malignity of this artificial Ministry, those threads which are drawn forth by the Spirit of God in the hearts of his people, shall outlast the *Linsey-woolsey* spinnings in the *Cloysters*.

Prov. I. 10.

Again, The inward striving, and reprovings of Conscience is termed the Spirit of God; *Wisdom cryeth out, she uttereth her voice in the streets, &c.* This Wisdom here mentioned, cannot be confined to any Herald making Proclamation in a City, Market, or like convention of people, but to the voice of God in the sou', where the faculties of rationality sit in counsel: It is very observable, that Heathens are not said to be given up to a reprobate sense, till such time as *they liked not to retain God in their knowledge*: and seriously, I durst appeal to the worst of men (those excepted whose Consciences are seared, making wickedness a principle) that at what time soever evil is intended against God or their Neighbour, at the very same instant there wanted not an evidence of God in the Conscience, witnessing against such unrighteousness.

Thus much briefly touching the *Father, Son, and Spirit*, the *Essences* of the *Deity*, for *Division* whereof into three distinct Persons, I know no ground from Scripture to hold forth as a reason for the same.

Object.

But ye are not to measure Divine matters according to reason;

son; if so, what reason for *Abraham* to kill his Son *Isaac*, or a Virgin to conceive without knowledge of a Man, &c.

I answer, Reason is the eye of the soul, and if any thing be credited in the heart for which the faculty of understanding hath not a ground or object to convince the reason; such beliefe is rather fancy or imagination, then faith grounded according unto Scripture rule. For, *Faith is the substance of things hoped for, the evidence of things not seen*, Heb. 11. 1. As when a Prince confereth upon his subject by Deed, a Manor or Lordship, the subject resteth satisfied with the evidence, as the ground of his Inheritance, though he is not in a present possession of the premises; so when the soul through beleefe is sealed with the spirit of God, this is its ground and evidence for eternal life.

Answer.

Faith.

Simile.

As to *Abraham* there is much in reason to be said for his sacrificing of *Isaac*.

First, *Abraham* was sensible that *Isaac* was not his offspring meerly by a natural course of generation, but as a gift of God, then good reason *Abraham* should surrender that Son unto God which he received of God.

Secondly, *Abraham* was an intelligible person, and did consider it was the immediate work of God to open *Sarahs* wombe; there was reason *Abraham* should trust God with the first birth, seeing the Lord was able to raise him up a second.

Thirdly, *Abraham* was convinced of the power of God, and the Lord who gave *Isaac* a miraculous first being, could (though dead) give life to a second. See whether or not this Argument doth not bear harmony with the Scripture, Heb. 11. 19. *reckoning that God was able to raise him up even from the dead, from whence also he received him in a figure.*

As to the coming of Christ in the flesh, be it answered, there is ground for reason to conclude, That the same God who made *Eve* out of *Adam* without help of womankind, could produce the birth of Christ by *Mary*, without help of Mankind.

If reason must lie couchant unto faith, or perswasion of the mind, why blame we Papists in their *Agnus Dei*, *Holy water*;

real presence, &c. or wherein are we comforted in the way of God, if not in this, that we have a ground for our faith in the practising of Christs Ordinances, which Papists want? I could wish Christians as they tender their eternal welfare, to study the Scriptures *which are able to make them wise unto salvation*, and not to pin their faith upon the traditional notions of ignorant Clergy-men, who instead of declaring the word of God from soul experiment, according unto Scripture reason, set their *Sun* by another mans *Clock*, viz. *Bede, Origen, Bernard, Chrysostome, Tertullian, Augustine, Cyprian, Thomas Aquinas, &c.* patcht up with Scholastick University Complements, in an unknown Tongue, wherein the Messengers of the Gospel are forbidden to speak, unless the Auditory be capacious to understand the same, which argues their Ministry is not Gifted, but artificial, walking on dead mens legges, and seeing by blind mens eyes; yet I would not be mistaken, for those (called) Fathers, may be read with observation; but they living in dark times, were tainted with unsavory renents; so no rule for this present at generation to walk by, wherein so much Light is discovered.

Repentance.

Having given a touch of the Nature of Faith, we shall proceed to definition of Repentance.

Repentance in Gospel acceptation, is the *Retrograde* of a soul, from work, of darkness, to action of light, contrition weeping, or sorrow for sinne, is a sign or fruit of repenting, but not repentance it self: Sorrow was in *Judas* as well as *Peter*, and profane *Esaus* shed tears, when (Englishman-like) he was wise afterwards. A Malefactor at the Barre takes on heavily for fear of punishment, when haply his heart sits as close to his lust as ever, for being let loose he followeth his old trade afresh.

Simile.

True Repentance is conversion of the heart, *Acts 3. 9. Repent and be converted, &c.* which properly consisteth in renovation of the mind, *Be ye transformed by the renewing of the minde*, Rom. 12. 2. This is pertinently set forth by this Apostle, *Rom. 6. 19. As ye have yielded your Members servants to uncleanness and to iniquity, to commit iniquity; even so now yield your Members servants to righteousness, unto holiness.* We shall now proceed to Baptism. *Bap.*

Baptism is no English word, in the Originall it signifieth to wash, dip, or overwhelm, the terme Sprinkling will not extend to the definition thereof: this word *Baptism* is diversly applyed, viz: unto fire, affliction, Holy Ghost, &c. 'tis manifest in Scripture reading, there is Circumcision of the Heart, and Circumcision of the Letter; there are sacrifices of Righteousness as well as of the Law; but as the Circumcision of the heart, and sacrifices of righteousness did make perfect, and not in the least overthrow the Circumcision and Sacrifices according to the Letter (while the Mo'saical dispensation had its being, no more doth Baptism of the Spirit, affliction, &c. make null the Baptism of water according to Gospel Institution which is now in force, and believers commanded thereunto to yield subjection.

Baptism.

Baptism according unto Scripture rule, is the dipping, plunging, or overwhelming the body of a believer in water; so a president in the Lord *Iesus*, He came out of the Water; which ascension must rationally imply a predescension, that is, the Lord Christ first went down into the water, before he came out of the water.

Manner of
Baptism.

Philip and *Eunuch* (the Baptizer and Baptized) went down both into the water, and in the water by *Philip* the Eunuch was dipped or baptized. I refer our Clergy-men to *Tremelius* and *Junius*, and read their Translation upon *Heb.* 6. 4. * They who once went down unto Baptism, their Annorati-
on rendreth it * *Drowned*, or the body overwhelmed with water.

Qui semel ad
Baptismum
descenderunt.

John Baptized in *Enon* near *Salim*, because there was much water * there: This Scripture makes full to the matter in hand, and he that hath but half an eye may conclude, that a shallow Rivolet will not serve for Ministration of the Duty; but where is much water, or so much water, as will serve to dip or cover the body, there is a meet place for Baptism to be administred; for *Fount* or *Bason*-sprinkling now used, it had its birth from *Rome*, not from the word of God.

Nam immer-
gebantur a-
quis.Quia aqua
erant ibi mul-
tis, Tre.

The persons capable for Baptism, or to be dipped in water (according to Gospel direction) are Godly men & godly women;

subjects for
Baptism.

Cornelius, a just man fearing God; *Lydia*, an embracer of *Pauls* Doctrine; the *Taylor* believed with (or together) with all his Household, &c. such presidents as the Scripture presents fit subjects for Baptism.

Living stones hewed out of the Rock of *Abrahams* faith are fitted through Baptism, to be layed in that spiritual building which groweth up to an holy Temple, an habitation for God through the spirit: for Infant sprinkling, (called Baptism) so much doted upon, doth, or may appear to every rational or unbyassed judgement as it is, even a meer *Papal* innovation, cemented together by state Policy, there is not the least dram of Scripture or reason to back the practice thereof; and seeing it is the dispute of this age, I shall give answer to some Arguments used to back this said Childish Baptism.

1. *Argu.*

Baptism came in room of Circumcision, otherwise the Infants of Believers under the Gospel have not so much privilege as the Jews children under the Law.

Reply.

That the Ordinance of Baptism did succeed Circumcision is granted, but that Baptism did put a period unto Circumcision, (as to natural Jews) thats to be proved: but if it should be granted; this makes not a jot for Infant Baptism; for as much, as it is evident the Lord requireth equal submission to method and manner in the performance of a duty, as to the duty in its self; and if it be demanded, Why *Abraham* circumcised Males onely, why at such an age, why in such a part, it is easily answered, so was Gods Commandment: in like manner if it be asked, Why baptize ye both Sexes, why not till such a time, and why dip ye them in such a manner, answer is made, so was Christs institution.

For the privilege of Believers Infants, it doth far extend that of the Jews, both male and female having an unquestionable title to the spiritual *Canaan*, the Kingdom of heaven, unless in process of time through acts of disobedience they infringe the same.

2. *Argu.*

If Infants have right to the Kingdome, then have they right to the Seals of the Kingdom, therefore unto Baptism.

Answer.

'Tis true, Infants have right unto the Seals, as well as to the Kingdom; but how? as a man-child born hath right un-

to Marriage ; but reason teacheth us he cannot act therein until he come to age of discretion to make choice of his wife ; indeed great Personages put little children together (a fit resemblance of the baby baptism) & tell them they are Man and Wife, when in very deed there is neither marriage or contract at all between the parties said to be married, onely a trick used through help of a corrupt Ministration to keep an interest together.

Again, if it be demanded of the Clergy-man, when hath an Infant right to partake of the Supper of the Lord ; it will be answered, when he is able to examine himselfe, and understand what is signified in the representatives thereof : Well, the matter is ended, search the Scriptures, and see if the very same qualifications, *viz.* Faith and Repentance be not equally required unto Baptism, as unto breaking of Bread.

And now you that pretend peculiar right to the Ministry, and would be accounted Leaders, Teachers and Pastors ; how have ye deluded your Auditories in point of Baptism, making them believe that Infants, or (at least) Infants of Believers, have a proper right to Baptism ? as if a man could make his Child a better title to an Inheritance then himself was ever possessed with ; doth not the Scripture expressely say, *He that believeth and is baptized, &c.* sure you know the words of Christs Commission are plain, Go teach all Nations first, and baptize them after instruction ; some of you have laboured to darken the genuine sense thereof, in this wise, *viz.* if Infants be part of a Nation, then Infants may be baptized, but Infants, &c.

'Tis granted, Infants are part of a Nation ; but are they (considered as Infants) the teachable part of a Nation ? if not, How dare you baptize them ? I have heard many of you say, none are fit to preach the Gospel, but such as have the Tongues ; and herein you have much Tongue with little wit ; for if you read the Original with Observation, the pronoun *thm*, mentioned in the Commission to be baptized, is no relative to Nations, but Believers ; for your syllogisms and witty way of reasoning, it is pitty it is so much made use of to darken truth. Arguments are proper to back truth of

an Ordinance, improper to forge an Ordinance; and seeing by this sophistry the Popes *Crucifixes, Holy water, Intercessions, &c.* have had their introduction and continuance, it is wished those that profess themselves Ministers, would lay aside this form of arguing, and instead of *Major and Minor*, let the plain word of God be conclusion.

Again, Do ye think this Argument put into the peoples heads will hold water, viz. *Believers Baptism, that was in the infancy of the Church, but now Believers Children are to be admitted*; as if the revolution of times did alter the command of God; 'tis granted, in point of declaration, the Gospel had its infancy when Christ and his Apostles were upon the Earth; but in point of Laws and Decrees then it had its perfection: and Antiquity in its self is so far from abrogation of a Law, as that it addeth strength and lustre thereunto: you are not such strangers unto State affairs, but must needs know, that notwithstanding the death of Princes, or Translations of Government, yet every law in being stands intire till allowed by Authority. The authority of Heaven hath appropriated Baptism to believers, shew any act for alteration of the same unto Infants from the said Majesty, and the matter is ended. But you know there is none, now, blessed be the Lord who hath endued his people in this age with more understanding and wisdom, then to close with your *Synodical Directory*, neither dare we keep our Bibles by us to stuff questions.

Object.

But it is proposed, this is a dangerous principle, and the *Anabaptists in Germany* may be a president of the sad consequence this judgement leadeth unto, &c.

Be it replied, that if Baptism or dipping of believers be (as it is most manifest) the way of God, then danger appertaineth to such who reject the same; but mercy, peace, and truth from the Lord Jesus to all those who in faithfulness yeeld submission thereunto.

Reply.

As to that impertinent story of *Anabaptists in Germany*, rallied up to amaze the peoples understanding, thereby to obtrude the right order of Christs Baptism. If all they say therein should be granted, yet what doth this signifie; against the
in-

institutiō of Christ in it selfe, can the wickedness of professors overthrow the truth that is of God in a profession: by those mens reason, because the Jewes circumcised Christ, therefore the law of God is no rule for us to walk by.

Also it may be taken into Consideration, how it passeth for current, that those whom the Clergy have put the livery of *Anabaptists* upon, to be such who deny Baptism, when the term it selfe, and persons so stigmatized, are the great promoters of the duty: but it may be observed, that those consultants with *Edwards* his Ghost, not onely lose their reasons in *divinity*, but their brains in *morality* also.

Therefore I wish you cease to expectorate your venom against the way of God; consider, there is a woe to them that *put light for darkness, and darkness for light*. Follow the example of those of your brethren, who have submitted to the truth of the Gospel, that ye may say touching Infant Baptism, as *Paul* upon another account, *When I was a child, I thought as a child, I did as a child; but when I became a man, I put away childish things*.

And now my heart is grieved for you, poor deluded souls, whom the prerogative Clergy-man calleth *Laiety*, or vulgar, how have ye been given up to strange delusion to believe a lie, concluding you with your children, have been made christened souls or members of Christ, through a little Priestly Holy-water sprinkling; you have been mis-informed in this (as in many things more) when ye have been taught, that baptism doth initiate a soul unto Christ: but search the Scriptures and ye shall find, that obedience in the heart to the word preached, doth beget a soul unto Christ, who after faith and repentance manifested, do then become fit subjects for Baptism.

It is very sad to consider what strong hold Satan hath taken upon many of you, leading you forth to persecute your Neighbours, servants, and relations, for yeelding obedience to the order of the Gospel: seriously, 'tis to be feared now there is such a tyrannical power extant, you would build the sepulchres of your Fathers who through the wicked instigation of the Ancestors of this persecuting Clergy, (I mean such who retain

tain the like Antichristian principles) thought they did God good service or a meritorious work, to bring Faggots to burn their own children : the Lord give you eyes to discover what *stratagems* have, and are still indeavoured, to make use of your ignorance, not only to suppress the truth of God in others, but enslave your souls also.

Having seen a small Treatise owned by *Robert Purnel*, wherein he fore-telleth the downfall of *Presbytery*, *Independency*, *Anabaptists*, &c. if the downfall may relate to *Christ's personal reign*, he is in the right ; but if before that day, it may be conjectured his zeal is misguided : for, *Presbytery* in a Gospel frame, is the Government of Christ his Church : *Independency*, or not depending upon mans authority in matters of faith, but on Christ's vicegerency, is the path of the Gospel ; *Anabaptism*, if meant dipping, or baptizing believers, is an Ordinance of the Lord *Jesus* : and I dare engage, that a natural body may as well be kept alive without food and raiment, as *Christ* his Church, which is his spiritual body, be preserved without Laws and Discipline. I mean *until he come*, that is Christ's second coming.

I presume Mr. *Purnel's* Book, wherein many good things are hinted, he in this, as also in some other expressions may admit of a sober retraction.

In his word to *Anabaptists*, p. 98. he thus saith, *You exceed in some sort all other Churches, namely in this, that you do administer a right Ordinance, to right objects ; you will do Gods worke, in Gods way ; I mean, you baptize those to whom baptism belongs, you do that which is required, &c.* But in his exceptions, pag. 99. he falls upon recrimination. after this manner, *I have a few things against you, you speak evil of the Independent, because he will not be re-baptized : Why do you judge the Presbyterians for not baptizing children to whom it doth not belong ? they do not see by your eyes, therefore they cannot walk by your rules.*

You suffer no man to speak amongst you, unless he be joynted to you by the Ordinance of Baptism.

You take the Scripture in the literal, when you should take it in the spiritual sense.

You

You live much under the Administration of John, who tells you he must decrease; but not so much under the Administration of Christ, who shall increase.

I shall endeavour a formal answer to his pretended Allegations: And

First, If those termed *Anabaptists* speak evil of the *Independents*, or of any man (simply as a person) it is a fault worthy of reproof; yet being they are not led so to do by virtue of following of *Christs* Rule in Baptism, then it will rationally follow, that the duty, or persons simply acting in the duty, are not to bear the blame thereof.

Again, if (according to his own Concession) baptizing of believers be the *way of God*, then it is an evil in the *Independent* to withstand the same; and no evil (but a duty) for the *Anabaptists* to reprove his neglect thereof.

Secondly, If it be *Christs* Rule (whereunto he also assents) that baptism doth not belong unto infants, then *Christs* Rule, nor the *Anabaptists* doth judge the *Presbyterian* for his maleministration, only the *Anabaptists*, as well-minded people in a Court of Judicature, bear their testimony to the righteous sentence of the Judge against an evil doer; and it is no fault to give like *Character* to a person, according to the Crime he is convicted of.

To his inference it is replied, That though the *Presbyterian* doth not see by the eyes of the *Anabaptists*, yet ought he so to eye *Christ* in his Ordinances, as the feet of his affections may walk thereafter.

But it is objected, *Where in Scripture do ye finde Infant Baptism forbidden?*

I answer, In the institution thereof, *Christs* Commission appropriating Baptism to believers onely; that is, such who are in a capacity to make a manifestation of their faith, as understandingly submitting to the duty; *He that believeth, &c.* according to *Philips* proposal to the *Eunuch*, *If thou believest with all thy heart thou mayest*: Which proposed affirmative makes this absolute negative; viz. That if such a Narrative be wanting, the Administration must sit still.

Again, if there be a Rule prefixed for the manner, that is

a duty; every Ministration deviating from the same, is forbidden by virtue of the Rule prescribed.

Moses must have been a transgressor, if he had erected a Tabernacle different from the Pattern in the Mount.

Thirdly, For the not hearing, or non-admission of any to speak but themselves, I think there is none of them so straitly laced; but if he meaneth their unfreeness to hear such of the National Ministry, which are of the Prerogative Principle, of *Stm. 1. M. c. 3;* *Noli me tangere*, who instead of admitting a Christian Conference, wherein a scruple may justly arise, run to the Magistrate for help of *Queen Maries Cudgel*; who can blame an inrudent person for non-appearance to that Court, where his very motion for vindication, will be recompensed with a sorer punishment then the Crime he falsely is accused of?

simile.

simile.

Fourthly, For taking the Scripture in the literal sense, when it is in the spiritual; that's his say so, he bringeth no instance to confirm the assertion, and a general charge savoureth more of evil will, then of guilt: But if it be granted, that some baptized believers may thereof be guilty, if he would make use of Gospel-spectacles, he might discern they are not led thereunto by submitting unto Baptism, but through weak apprehension: And if this his Argument were a *Maxim*, not onely Gospel-duties, but all Arts and Sciences must be laid aside for ignorance of some Practitioners and Professors thereof; *Because an unskilful Dialler mistook his Declination on the wall; therefore the Sun is not a Rule for the day on a true Dial.*

Fifthly, For being much under the Administration of John, but not so much under Christ: I dare engage he is mistaken, being perswaded none who understandingly submitted unto Baptism, took up the same upon the score or account of John, but by virtue of Christs Institution: John indeed was Christs forerunner, as a Herald, to make way for the Prince; which being come, the glory of John vanished, as the Day-star when the Sun is risen: Then Iesus baptized more disciples then John, wrought many miracles, baptized with the Spirit, &c. And in this sense we may understand John decreasing, and Christs encreasing, Christ having the sole preheminance: So that now those who

who stand *passive* to the counsel of God as to that Ordinance, are not reputed Disciples of *Iohn*, but of *Iesus*.

This much briefly may suffice to demonstrate the vanity of Mr. *Parnells* Allegations: It is desired, before he re-appear Chancellor in Divinity, that he rightly weigh the observation of the Wise man, *Eccles.* 2. 14. haply it may prevent a preposterous enterprize.

And now I shall adde a word to those who wrap up Devotion in a Spiritual apprehension, supposing they stand exempted from the external part of Baptism and other Ordinances, by virtue of an internal enjoyment: It must be granted, that to live in the power and efficacy of Ordinances, is the life of a Christian, but that that internal enjoyment doth free from the outward Administration, that is denied; forasmuch as it is Christs injunction, That our light should so shine before men, that they may see our good works, and glorifie our Father which is in Heaven. The prayer of the Spirit doth not abrogate the prayer of the Tongue, according to understanding; singing of praises in the Spirit, doth not take away the fruit of the lips in an intelligible method; nay, rather inward qualification doth engage more strongly to outward Manifestation; according to *Peters* inference touching *Cornelius*, *Who can forbid water that these may not be baptized, seeing they received the Holy Ghost, &c.* Who could have so much, or can ever have like measure of the Spirit, as the Lord Jesus Christ, yet he exempted not himself from submission unto water Baptism.

Much more might be offered, but let this serve to vindicate that righteous Ordinance of Believers Baptism, together with the inscripture-like practise of Infant sprinkling: Blessed be God for all his mercies, and for this also, that he hath discovered the folly of those, who teach for *Doctrines the Commandments of men*. It is verily thought, notwithstanding the pretended sanctity those of the National way suppose therein; yet if that called Good-neighbourhood, alias Gossiping (the English whereof is sinful abuse of the Creatures) were laid aside, the people would as much refrain attendance to the *Font* or *Basons*, as to dance about a *May-pole*.

*Breaking of
Bread.*

Breaking of Bread, called the Supper of the Lord, is, when a Society, or Family, in Order of the Gospel, do eat Bread and drink Wine in remembrance of the true Paschal Lamb, the Lord Jesus, whose body was offered, and blood shed upon the Cross for mans Redemption.

Persons capable.

The persons capable to celebrate the same, are repentant and baptized believers, who through this Evangelical institution, receive abundant measure of sweet refreshment and confirmation: For the partaking thereof in a *Parochial way*, seeing the moderate Clergy-man doth not own, but declare against, I shall spare my pen to insist thereon.

As to those in the *Independent way*, who hold mixt Communion, I would have them consider two things:

First, we read of none in the Gospel to break Bread, but such who were in the practice of Christs baptism.

Secondly, we read not of any that were baptized, to break with such who refused to submit to that Ordinance.

What prayer is.

Prayer in the Scripture account is, the pouring forth, or the issuings out of a soul unto Almighty God; either by silent ejaculations, which are called *Sighs and Groans* which cannot be expressed, or supplicatory words, orally or audibly spoken from a soul-affection.

Mental prayer.

For mental prayer, we see a president in *Hannah*, whose silent addresses pierced Heaven without a noise; and *David* kept in the fire so long, till at last *he spake with the tongue*: Every godly man and woman can speak their experiment in this nature, whether for prevention of danger; or for the assistance and presence of God in all their enterprizes; and in this sense they pray always.

Verbal prayer.

For oral or verbal prayer, the Scripture is very copious: *Moses* prayed for stopping Gods wrath gone out against Israel, and in this sense *stood in the gap*; *Ioshua*, prayed for Gods assistance against the men of *Ai*; *David*, for a *clean heart*; *Solomon*, for *wisdom*; *Hezekiah*, for healing of the people that came unpreparedly to the *Passover*; *Manasseh*, for deliverance in Captivity; the *Primitive Churches* prayed for the Messengers of the Gospel, that they might have a door of utterance, and be delivered from unreasonable men; the Lord Jesus

Jesus prayed for his Disciples, that they might partake of his glory ; for his enemies, that the Lord forgive their ignorance in their violence against him : So then, this is true prayer, and true prayer alone is this, when a soul through voyce of the tongue, speaks forth the inwards of his heart unto Almighty God.

This considered, we may take notice of the palpable ignorance of many in the National way, who are so far from being acquainted with the Spirit of Grace and supplication, as that they appear utter enemies against it : for having packed together a Catalogue of expressions, as in their formal prayer before and after Sermon may be observed (which words or sentences may be good) but the reiteration of the same, when they are neither seasonable or suitable to the present application of the Auditory, such formal elocutions comes within the compass of that unacceptable address which our Saviour termeth vain repetitions.

Object: But can that which is good be unseasonable? and did not the Lord Jesus Christ command a set form of Prayer, when he bade his Disciples when they prayed, to say, Our Father?

I answer, An action simply good, may be unseasonable thorough irregular ministration ; to labour in a calling is Gods Ordinance, to do any servile work on the Sabbath day is forbidden ; to manure the earth is good and profitable, but to plough in harvest on corn ground is unreasonable. In Moses Ministration there was a Rule of distinction for offerings, according to the nature of the Sacrifice, *Lev. 1.2.* If a Sin-offering, then a male without blemish ; if a Freewill-offering, then oyl, frankincense, &c. if First-fruits, then green ears of corn, oyl, &c. And doubtless those Levites who did not offer Sacrifice according to rule, were offenders in such ignorant service : How near this comes to formal prayer, I leave wise men for to judge.

Scndly, for the form of words ; viz. *Our Father, &c.* called the Lords prayer, is not so properly the prayer for his Disciples, in which self some words, and no other, they were to address themselves unto God ; but a rule or platform laid down by Christ, by help whereof they might be instructed how

how to pray upon all occasions ; for so saith the Evangelist, *after this manner, or use in your Prayers such a method.*

Consider the Lord Jesus Christ used no constant or stinted form of words in Prayer, but spake forth such expression as might best unfold the sense of his Petition unto God the Father, viz. *Iohn 17. 5. O father, Glorifie thou me, &c. if it be possible, Let this Cup pass from me, &c. Father, forgive them for they know not, &c.*

Also, the Apostles and Primitive Church used no formal or road way of Prayer, but uttered their desires in such words as might best explain their hearts unto almighty God, *Acts 12. 5. during Peters imprisonment Prayer was made unto God for him without ceasing ; that is to say, Petitionary words were put up unto God in his behalf for enlargement. See a President in election of Matthias, Acts 1. 24. Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen.*

*Pray ye the
Lbrd of the
Harvest that he
send, &c.*

This considered, we may take notice, That the Lord Jesus Christ did neither tye up his own Spirit, or confine the spirits of the Apostles to the express form of that Prayer, but intended it as a Rule or Directory, by help whereof the Disciples might be the better guided, and disciplin'd in their Devotion to almighty God. *The way to learn to write, is by imitation from a Copy :* but it doth not follow every time pen is put to paper, that any more words of the Copie be made use of, then is pertinent to the occasion.

Simile.

I have also one word to say to those devout Christians who being convinced of the vanity of Church Lyrurgie, or Common Prayer Service (in which notwithstanding there are many good compounded *Collects* ; yet God having given us eyes to see, and legs to go with, as well, if not better then our Ancestors in Gospel performances, that Platform is too-lazie and strait for our imitation) learn out of some books, or by their own industry compose Forms of Prayer suitable to occasions ; as for Lords days, week days, breaking of Bread, time of sickness, &c. and as often as the occasion is ministred, so repeat or say over the composed prayer thereunto directed, without alteration or addition. I speak in the presence of

God,

God,

God, it is not in my thoughts to discourage persons in the least degree for acting in any duty wherein is apprehended they meet with God, but in all humility to help them in this *Wilderness* forward on their journey unto *Canaan*, and say unto those praying souls, that though their zeal in prayer be good, yet it is not according unto knowledge, or right method of Devotion, consonant unto Gospel Rule, for these reasons.

As the Lord may give you to enjoy another day, or opportunity, so it may fall out, that the dealings and dispensations of God may be altered, either in respect of your selves, families, Commonwealth, Magistrare, &c. Now what to be done for you in any of these relations, you cannot present unto God, if you tye your selves up to the peculiar words of your formal prayer. *Reas. 1.*

Secondly, Seeing your prayers do consist of Petitionary and congratulatory expressions, that is say, in asking for what you want, or giving thanks for that you have; now if the Lord give you what you ask, or take away that you have, how preposterously and irregularly will ye then appear in your limited devotion. *Reas. 2.*

Thirdly, The reading of words, or reducing a form to the heart in the way of Prayer; what is it but the carrying back the water to the Head of the Fountain; thereby obstructing fresher issues? In Prayer the heart is first to be the Inditer, then the tongue to follow, as the pen of a ready Writer. *Reas. 3.*

You say well, but if I should go to pray of my self, I should more dishonour God then otherwise, and every man hath not the proper gift of Prayer, &c. *Object.*

I cannot say but these thoughts were my thoughts; but I trust with me you will in time discern it to be a meer delusion, and upon these grounds. *Ans.*

First, Because in Prayer the Lord hath more respect to the integrity of the heart, then the volubility of the tongue: you may instance in the two men who went into the Temple to pray.

Secondly, When the minde is sincere for the Duty, the Lord will not be wanting by his Spirit to help the tongues infirmity;

ty ; if the heart be truly fixt, futable expreffions will not be wanting ; as may be obferved in the meetings of the Lord's people, whom the Clergie and profane Iſhmaelites call *Tub-preachers* ; how hath the Lord qualified them with abilities in this nature.

For ſaying every one hath not the gift of Prayer, its a ſtrange concluſion, when we know the worſt of men are not in an incapacity to perform the ſame : we may inſtance in *Ahab, Manaſſeh, Simon Magus, &c.* Thoſe ſcorners *Prov. 1. 20.* might cry, but not be heard ; *Because when I called, ye reſuſed ; therefore ye ſhall cry, and I will not answer.* Let our own experience teach us, the worſt of Souldiers and Seamen, how devout upon a ſtrait or ſtorm ! Shew me the vileſt of men, and prove him by exigent or ſick-bed, and ſee whether he want a Petitionary motion : *Balaam* the Sorcerer had a good wiſh to die the death of the righteous.

And for words or expreffions in Prayer, let the ſoul object-ing conſider, that if it were before a Court, for life, land ; or Phyſitian for his cure, ſee whether he would not uſe arguments, ſpeak home and fully enough to attain his end ; then take notice, if the exerciſe of the faculties in nature were not beſtowed upon us as well, if not chiefly for the good of our ſouls, as for our bodies : ſo they are left without excuſe who ſay they cannot pray, when indeed the reaſon is becauſe they will not pray.

*Singing
Pſalms.*

Touching praizing God, or ſinging of Pſalms : *Praising* of God, or ſinging of Pſalms is, when the ſoul being ſenſible of Mercies received, by help of the voice doth eccho forth thankful expreffions unto God. The Scripture affords plentiful examples, *viz. Moſes and Miriam, Deborah and Barack, David, Hezekiah, Virgin Mary, Simeon, Zacharias, the Apoſtles,* and chiefly the *Lord Jeſus* is to us a Preſident herein ; ſo that it is evident, the duty of ſinging of Pſalms, or praizing of God is truly performed, when a perſon or perſons upon conſideration of the goodneſs of God unto them manifeſted, ſhall breath forth their ſpirits or hearts in a way of praiſe, or thankful acknowledgement, according to the nature of the mercy conferred on them.

If singing of Psalms be thus truly defined, then we may discern the vanity not only of Musical singing by *Organs*, but also the ingospel-like method which is used by many Christians both in their publique and private devotions; that is to say, when with an elaborate voice in a framed tune, they sing part of the Word of God in a way of Catches, or Meeter, calling it *David's Psalms*; when if considered, the book doth consist as well of Prophecies, Prayers, and Narratives of his conditions, as of Songs; and how preposterous and confused way this accustomed habit of singing is, take a taste as followeth.

First, *As to the Prayers of David.*

Psalms 51. 1. Thus in Meeter.

O Lord consider my distress,
And now with speed some pity take;
My sins deface, my faults redress,
Good Lord for thy great mercies sake.
Wash me O Lord, and make me clean,
From this unjust and sinful stain;
And purifie yet once again
My hainous crime, and bloody stain.

Psalms 130. 1.

Lord to thee I make my moan,
When dangers me oppress;
I call, I sigh, I plain, I groan,
Trusting to find release.
Hear now O Lord my request,
For it is full due time;
And let thine Ears aye be prest
Unto this Prayer of mine.

Here we might take notice not only of the great variation in the Meeter from the sense of the *Prose*, but also many dubious and impertinent expressions ushered in, viz. *God's defacing sin, Purifie once again a hainous crime and bloody stain, &c.* on purpose to compleat Poetry. But we shall proceed.

D

First,

First, It is deeply questionable, if not rationally to be concluded, that the greatest part who sing, are little affected with what they utter unto God; that is to say, destitute of the spirit of compunction in the work of regeneration: and if this be so, then what a sad thing is it to tell God an untruth to his face? which the Apostle calls, *speaking lies in Hypocrisie*.

Secondly, Be it granted that a soul, or many that sing, be truly affected with the sense of what they express; yet take notice, the people of God in former ages, when they were under dejection of Spirit, never appeared in such a posture, but in sackcloth, in tears, with sighs, groans, and remblings, so opened they their condition unto God: Consider, were you in distress, and have application to some great Personage; is it seemly for you to thrust yourself into his presence, and fall a singing, sitting after an unreverend manner? Let the light of Nature and Reason convince you of this blind Devotion.

Prophecies of David.

Psalm 200. 1. 7.

THe Lord did say unto my Lord,
 Sit thou at my right hand;
 Till I have made thy foes a foot
 Whereon thy feet shall stand.
 And he shall drink out of the Brook
 That runneth in the way;
 Wherefore he shall lift up on high
 His royal head that day.

Psalm 209. 8. 9.

From be his days, his charge also
 Let thou another take;
 His children let be fatherless;
 His wife a Widow make.

The original of *that* words do contain a prediction or foretelling of Christ's Dignity and Suffering, and foresight of the Apostate *Judas*; all which came to pass in the fulness of time. Then observe, to sing these with other Prophecies (as it is too commonly used) is absurd. You may as well sing the whole Burden of the *Prophets* and *Moses* Leave.

Again, To sing after a Propheticall manner what *Judas* shall do to *Christ*, and what *Christ* shall suffer for man when the matter is accomplished; for *Judas* hath acted his part, and *Christ* satisfied God's Justice; what is this but reading of the Scripture backwards? *To foretell to day, what was brought to pass yesterday, is ridiculous.*

Narratives of Davids condition.

Psalms 27. 10.

MY Parents both their Son forsook,
And cast me off at large;
And then the Lord himself yet took
Of me the care and charge.

Psalms 88. 18.

Thou hast my friends far off from me,
Which makes them hate me sore;
I am shut up in prison fast,
and can come out no more.

These words were the expressions of *David* according to his present condition, and I believe it may be the case of some some now adays from ignorant and persecuting Parents and Friends, who have an evil eye upon their children and alliance for walking after Gospel order; but not one in an hundred that sings it in publique way; moreover, where are they Prisoners, except they take their Churches for their Goals? I pray consider how unseemly it is to mispresent your condition unto God, and to charge God with the stripping you of your friends and liberty, &c. when there is no such matter.

David

Dauids Resolution.

Psalm 26. 4, 5.

I Do not lust to haunt or use
 With men whose deeds are vain;
 To come in house I do refuse
 With the deceitful train.
 I much abhor the wicked sort,
 Their deeds I do despise;
 I do not once to them resort
 That hurtful things devise.

Psalm 101. 6, 7.

Mine eyes shall be on them wishin
 The Land that faithfull be;
 In perfect way who walketh, shall
 Be servant unto me.
 I will no guiltful person have
 Within my house to dwell;
 And in my presence he shall not
 Remain, that lies doth tell,

Truly I could wish that the heart and tongue of all that sing these words in Meeter met together; but I am afraid they shout out that with a loud voice, that is not in the least in their intentions; and in this sense *draw nigh unto God with their lips, when their heart is far from him.*

For the reading of *Dauids* Psalms as they fell from *Dauids* mouth, it is our duty; and much comfort and consolation may be reaped thereby, as by other Scriptures; but to tone and tune them out (as our Psalms) in this Poetical strain, (so doted upon in most publique Meetings) this practise hath neither rule or president from the Word of God.

Object.

But me-thinks I hear a soul say, Oh, but I have experience that I meet with God in the Duty; for when I have been singing *Dauids* Psalms, it hath drew tears, and ravishment of spirit, &c.

Answer.

I answer, That tears and ravishment of spirit doth argue much

much zeal in a duty, but that the duty in it self be either rightly performed, or acceptable unto God, because of tears, or elevations, doth not follow ; the zeal of our Ancestors under Popery, might be as great as any now in their prayers, with tears to *Crucifixes* and dumb Images ; but it will not follow, because of prayers or tears, that this devotion was either good or pleasing unto God : And many times (through delusion) the heart is more affected and delighted in an Idol-service, then in the Ordinances of the Gospel ; as may be instanced from the generality of this Nation, as we consider their infinite fondness to Common-prayer, Organ-service, Christenings, &c. The Lord open their understandings to conviction of the vain Worshipships they are led and delighted in.

Object. Further, some may say, *We are of your minde, it is very unseemly to sing Davids Psalms, unless our condition be such as Davids was : But may not we (Christian prudence being observed) finde out such Psalms as are consonant to our occasions, and them sing before the Lord, as David did ?*

Reply. I answer, you have no president from David to sing his Psalms so metred ; also, I judge it will be very hard to meet with such a Psalm as in every degree all your Spirits and Davids do exactly jump together ; but in case you finde such a Psalm, yet it doth not follow, that Davids Psalms are to become your Psalms : For these Reasons :

First, Because the heart is to be the first-mover in every duty ; for after the abundance thereof the mouth is to make expression, and by help of eye, or ear, to bring the Composure of another Spirit (though it may serve as a Copy) for your Psalm ; what is it but to *take the fruit of another tree, to beaurifie a barren plant.*

Secondly, because every acceptable Oblation unto Almighty God, must proceed from the propriety of the Sacrificer, now to take the Psalm or Hymn of another, and to make it your Psalm or Hymn : what is it but to take a Kid from your neighbours fold to offer for a Sacrifice, and to spare your own.

And

And now ye blinde, leaders of the blinde, I minde the major part of the National Ministry, how have you been instrumental to misguide the people as to this duty of praising of God, making poor souls believe they sing to the praise of God, when they utter forth Prayers, Prophecies, Non-sense, Rhimes, Falshoods, if not Blaspheemies, as they speak untruths of God, or tell unto God untruths of themselves: You show your skill; the Scripture saith, *If any be afflicted, let him pray; if any be merry, let him sing Psalms*; but whether it be on a day of Humiliation, or at a Funeral, you will have all to be merry, and fall a singing; no wonder if your restless imprecations for a power to back the *Model* of your *Conclave*, proves fruitless, when much of your Ministration hath little other tendency then collaring the Cart to draw the Horse.

Object. But is it not said, that children was taught to sing, as in the case of Davids Victory over Goliath, and the Lamentation for the good King Josiah, &c.

I answer, it is very requisite to inform our selves, and teach our children, what the Lord hath done for his people in former ages, whether presented in songs or other way of Narrative, they are left as patterns for our imitation, and we may (as it will suit with our condition) make use of *Phrases* and *Sentences* therein contained; yet forasmuch as persons and circumstances do differ, therefore their Psalms cannot properly be your Psalms; but your Psalms are to manifest particularly Gods dispensations unto you, as the Songs of former Saints do declare Gods goodness unto them: Observe, *Moses* and *Miriam* in their Song for Deliverance at the Red-sea, make a particular repetition, *Exod. 15. 18. The Lord shall reign for ever and ever; for the horse of Pharaoh went in with his Chariot and horsemen into the Sea, and the Lord brought again the waters of the Sea upon them; but the children of Israel went on dry land in the midst of the sea, &c.* in a future generation *Deborah* and *Barak* took up a Song, nor the Song of *Moses* and *Miriam*; but after their imitation, publish particularly what God had done for their safeties, *Ju. 5. 12, 28. Awake Deborah, awake Barak, &c. The mother of Sisera looked out at a window, & cryed* *thoron*

thorow the Lattice, &c. The like might be instanced in *Hannah, David, Hezekiah, &c.* who imitate their Predecessors in praising God, but their Songs were their own. The mercies of 88. the fifth of *Novemb. &c.* are to be remembred, but must we always sing them, and upon fresh occasions, say nothing of *Naseby, Dunbar, &c.* in our praises unto God.

And you my dear friends, whom the Prerogative Taskmasters calls Lairy, suffer the word of Exhortation, and be more ready to hear, or understand what you do, then offer up the sacrifice of a fool; that God which hath commanded you to sing with the Spirit (or zeal) hath commanded you to sing with the understanding also; and when the Lord hath put a song, or occasion of praise in your mouthes, see you imitate the Holy men and women recorded in the Scripture; who for every gale of mercy, had an *ear* plying from the vessel of their own hearts to praise Almighty God.

Touching Preaching, or Ministry of the Word.

Preaching is the declaring or making a Narrative of the Wisdom, Power, Goodness, Mercy, Justice, Providence, *Ministry of the word,* &c. of Almighty God; and this is performed in some degree, by every Creature whatsoever: In this sense the Heavens preach and declare the glory of God; *Lilies, Ravens, &c.* speak forth his Praise and Providence: We cannot by rational inspection fix our eye upon any object, whether Vegetive, Sensitive, or Rational, but much of the Power, Wisdom and Goodness of God is manifested and preached forth therein.

Minister is a servant, Ministry is service; and by Ministry *Preaching* of the Word is, when a person or persons stand devoted in the service of the Gospel, whether it be in exhorting souls to obedience by a Scripture Declaration, as *Peter, Paul, &c.* or baptizing of believers, as *Philip and Apollo*; for in this sense

I understand that Scripture, *Paul* planting, and *Apollo* watering; viz. It was *Paul's* proper work by preaching Christ, to Plant souls in the faith; and *Apollo's* work to water, or baptize in water those who believed through *Paul's* preaching; also taking care for the poor, as Deacons elected, or doing any furtherance to the Church, as *Priscilla*, *Aquila*, *Phoebe*, &c. is titled Ministry, or service to the Gospel.

And now seeing it is the great contest of the times, who are true Ministers, and who not? I shall endeavour according to Gospel or Scripture Rule, to define who they are that can take the denomination of true Messengers or Ministers of Christ, after a Gospel-Order, whether immediately, or mediately fitted unto that employment.

*Immediate
Call.*

Amos 3. 10.

For the immediate Call, the Scripture hath many presidents: Under the Law there was *Saul*, &c. among the Prophets, *Amos* was no Prophet, nor yet the son of a Prophet, &c. yet the word of the Lord came unto him; under the Gospel, *Paul* telleth us, *Gal. 1.* That the Gospel which he preached, he received it not from man, neither was he taught it, but by revelation.

Mediate Call.

For the mediate Call: Under the Law, see the Levitical Order, after *Moses* his Dispensation, *Lev. 21. 18.* he that among the Levites was without blemish, &c. *Numb. 4. 35.* from thirty years old and upward until fifty, they were accounted serviceable.

Under the Gospel, men qualified by understanding the Scriptures, as *Timothy* and *Titus*, &c. are judged meet officially to act in that work: Also, all believers, or the whole body of the Church have (occasionally) right title or interest unto that exercise, *Acts 8. 1.* The Church at Jerusalem was all scattered abroad throughout the Regions of Judea; and they that were scattered went every where preaching the word, *1 Cor. 14. 1.* Follow after charity, and desire spiritual gifts, but rather that ye may prophesy: by which it doth appear, the whole Church at Corinth had a right unto preaching, or prophesying, otherwise it had been sin for them to have a desire to it.

Yea doubtless, every particular member hath a right and freedom

freedom to speak and preach forth what he hath apprehended or received from Almighty God, though not a title unto office, unless qualified and elected therunto by the Church.

Now for as much as the Authority of Gospel-Officers is derivative from the Church, and every Church or Society of people in Communion of worship, is either true or false, as it stands fast or loose unto Gospel-foundation, therefore before we shall decypher who are to pass for true Ministers, we shall according to Gospel-evidence, define a true Church; *first a Ship, then a Pilot; first a Court, then a President.*

A true Church Defined.

A Company of persons (whether in a City or family) whose hearts through the blessing of God in the knowledge of his word, are brought over to believe in Jesus Christ, and submit unto his commands, in a word, *Believers in Gospel order are a true Church.* You have Scripture presidents sufficient, *viz. In Samaria, Corinth, Ephesus, Gallatia, Babylon, &c.* See 1 Pet. 5: 13. Even in that tyrannical City, Christ had an elected or separated people in fellowship of the Gospel, taking this denomination, *viz. The Church which is at Babylon salutesh you.*

We understand by Gospel Order, when a number of believers baptized into the fellowship of Christs body or (Church) have immediate respect to Christs Government, without any dependency (as to matters of faith) upon politique or civil jurisdiction, that is to say:

All dutiful respect, reverence, supportance in necessity, submission unto lawful commands is to be performed from children to their Parents, by virtue of Gods law, procreation, and nurture received from them, but for as much as their Spirits and immortal being had *Essence* from Almighty God, such Lawes and Rules in point of worship in Religion, are to be observed as are consonant to the word of God, though different to the devotion of their parents; and in this sense we may understand Christs words, *Ye shall call no man Father, &c.* that is to say, though you are commanded to honour and

do reverence to your parents in outward concerns; yet in matters of Faith you shall totally be subservient to your heavenly Father.

Also as to civil Jurisdiction, if the Magistracy of a Nation shall set forth Rules and Directories for worship, you are not to yield subjection thereunto, unless consonant to the word of God; but if so, yet not simply as their Edicts, but as from God, and the same tendency have these words, *viz. You shall have no Master, &c.* Mat. 23. 8. that is to say, though in matters of civil relation the commands of Masters and Magistrates are to be obeyed, but in matters intrinsical betwixt Christ and the soul, the Lord is to be sole Master and vicegerent, thus I distinguish.

If the people of God be cast by providence, into *Turkey, France, Holland, England, &c.* or any Town and Cities thereof, all lawful command, together with Tax and Imposition, is to be subjected unto, being levied upon them as inhabitants in the respective places; but if it be imposed that you must submit to *Mahomet, Popery, Prelacy*, or the like, you ought to answer; nay, our Master is in heaven, we care not to make answer in this matter, in submission to Magistrates in civil things, yielding Christ the preeminence in matters spiritual, this Scripture is fulfilled, *viz. Render unto Caesar the things which are Caesars, and unto God the things that are Gods.*

It is manifest the Church of Christ doth consist of living stones, persons made alive through the power of the Gospel, so become the House, Temple, Church of the first born habitation for God through the Spirit, and neither to the building of this House or Church, &c. nor to the well ordering or disciplining of the same, any humane coercive power is required, but altogether inconsistent, the Scripture bears full Testimony unto this assertion, *viz. My Kingdom is not of this world, &c. The Kings of the Earth exercise Lordship and Domination, but it shall not be so among you: The weapons of our warfare are not carnal, but spiritual, &c.*

By these witnesses and many more it is evident, that the Church of Christ is wholly Independent, or hath no dependency upon Magisterial power, but on the immediate Government

verment of Christ laid down in the Gospel, and have authority, according unto Christs institution, to manage the affairs of the Church in spiritual matters, as to election of Officers in the Church, reception and ejection of Members, &c. without the helpe or intermixture of the civil power.

This considered, we may discern not onely *Rome* it selfe, but the greatest part of all *Europe*, to have mistaken in their endeavours in point of Church Government; and although there may have been divers good men in feat of Magistracy and Ministerial Offices, yet they in their places have rather resembled Pages running after Tyrants Chariots, then abettors of Christs Government. Waving forraign Transactions, I shall address my Pen to the condition of *England*, the Land of our Nativity.

I shall not go so far back as *Constantino* the Great, in whose time *England* received the Christian faith, but refer the Reader unto *Hen. 8.* in whose Raig there went a paire of *Sheeres* betwixt the Church of *England*, and the Church of *Rome*; for about the difference of the Lady *Katherine*, the Popes Jurisdiction is disowned, and the Clergy of *England* according to Act of Parliament, swear supremacy in King *Henry*, and he becomes head of their Church, and makes himself an infallible *Peeping*, as may appear by Law made *Vicesimo Sexto*, *Hen. Octavi 1. Chap.* wherein among other expressions, it is enacted, That our Sovereign Lord the King shall be taken and reputed head of the Church, called *Ecclesia Anglicana*, and shall have and enjoy all honours, dignities, profits, and prebeminences; therunto belonging and appertaining, and shall have full power and authority to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities whatsoever they be, which by any manner spiritual authority or jurisdiction ought to be reformed, ordered, redressed, corrected, restrained, or amended, &c.

By this Parliamentary Edict, you may perceive how he translated the *Diadem* of the *Pope* *Miser*, and stuck it on his own *Crown*; the courage of this King in rejecting the *Pope*s tyranny is commendable, but his policy in popifying himself

self detestable, I wish *Englands* Reformation at this day may not sing the second part to the same tune.

Observe also by the Stat. 25. *H. 8. Chap. 20.* with what answerable dexterity he installeth himself, and satisfieth the Clergie, who (for the generality) scruple not an Oath, neither stumble at the removal of Foundations, provided their ambition and selvisht interest is not violated. The words of the Statute run thus, *viz.* That when his Highness shall present a person to a Bishoprick, then those to whom he is directed, shall give and use to him *Pall*, and other benedictions, Ceremonies, and things requisite for the same, without the suing or obtaining hereafter any Bulls or other things at the See of *Rome*, &c.

Here you may see that the life of Ordination is severed from the Popes Chair, and transplanted in King *Henry*: neither doth it so rest, but see how he inforceth his blasphemous *Motto* over all persons and consciences, supream Judge and Moderator, in the first act of Parliament made in the 34th of his reign, which consisteth of these branches.

1. *Tyndals* Translation of the Old and New Testament into the English Tongue, to be abolished.
2. None to speak against the real presence or Sacrament of the Altar.
3. All Books for maintenance of Anabaptists, to be abolished according to the Kings Proclamation.
4. The Bible not to be read in English, No women or Artificers Prentices or Journey-men, of the degrees of Yeomen, or under, Husbandmen nor Labourers, shall read the New Testament in English.
5. Nothing shall be taught and maintained contrary to the Kings mind.

You may see what care is taken by this Statute to uphold Antichrist, and suppress the Gospel: We shall speak a little of it branch-meal.

First, By care that *Tyndals* Englishing of the Bible be abolished; we may perceive the nature of a Tyrant is against prescription

scription or known rule either for Justice or Religion, lest his arbitrary power might receive a check, or his lust not have the preheminance, the law or rule of Justice which is the life of the body, how hath it been kept in an unknown Tongue, which if any could read, yet the sense thereof must be left to a few mercenary Ministrators, who e're they will lose their dignities and salaries, betray the peoples Liberties to will of Tyrants, in the case of Ship-mony, with other presidents might be instanced, giving that for good law to day, which to morrow they can contrive to be Treason: so likewise the Gospel, which is the life of the soul, must be hoodwinked in an unknown Tongue, that the arbitrary Edict of prerogative Councils, might receive no check in the peoples understanding.

Secondly, For none to speak against Real presence, seeing it was the grossest piece of Popery, therefore thought requisite by law to prevent debate thereof: when Tyrants rules want reason, Tyrants Laws must make truth Treason.

Thirdly, For extinguishing the light of believers Baptism, or Anabaptists, signifieth two remarkable things; First, That Anabaptists were Martyrs and sufferers in the times of persecution.

Secondly, That they are not an upstart Judgement, as the Clergy (not for want of ignorance) do affirm.

Fourthly, Why Women, Artificers, Prentices, Husbandmen, &c. are debarred reading of the Scriptures, these politick ends may be observed.

First, as to prevention of all Women from the knowledge of Gods Word, it might be foreprised, that happily they would divulge those truths which their Husbands by reason of penall Laws were forced to keep in silence, and the Lord in times of Tyranny, when mens hearts have failed, (as in the case of *Deborah* might be instanced) hath preferred the Feminine Sex before the Masculine gender. It was *Quartermans* opinion upon observation of the Gallantry of Spirit in the *Citizens* wives to the cause of God, that this Generation yielded more Women then Men to the Kingdom of Heaven.

Secondly, The prohibition of Artificers, Husbandmen, Labourers,

bourers, &c. and leaving the rich at liberty, was because men of means though they knew truth, yet were tyed from declaring the same, lest *Promoters* and *Apparitors* make harvest on their Estates, and in this sense riches become a snare, and poverty a blessing to the Gospel, otherwise in this age Gods people might English-wise be Recusanted.

Fifthly, In nothing to be taught contrary to the Kings mind, here we see a manifest Picture of *Antichrist* sitting in the seat of God, yet more excusable then clandestine usurpers who do the same thing, under pretence of Reformation or blasphemy.

By this offered it is manifest, that *Romes* interest is excluded, and that the Ordination and standing *jure Humano*, which the Clergy interpret outward call, hath its rise (*ab origine*) from the brain of that nasty Fox: now we shall proceed.

Henry, this head dies, takes his leave of the body, in lieu whereof his little boy about twelve years old, is proclaimed King, head of the Church, &c.

1 *Phil. Mar.* 8. He likewise departs, and *Mary* the Queen unites the body, to wit, the National Clergy to their proper Head, re-investing that Holy Father the Pope to his former dignity. Cardinal *Pool* absolves the Nation, and the Parliament, whether for fear of losing *Abbots* Lands purchased, or to evade the *Popes* curse, make a wonderful pensive recantation.

But this frame breaks to pieces by *Maries* departure; and now *Elizabeth*, though the feminine Gender, is the head, after her *James* of Scotland, then *Charles* his Son must be the Head and Defender of the Faith of the Church of *England*, who could not protect his own head from the Block; and without doubt, a body (unless a monster) dieth with the head; but not meant here by preaching of the Gospel, for that work is not to be laid aside for the *Popes* use thereof.

By this it appeareth, that the national Clergy was not a Church constituted or built after Christs order, but a meere production from *Rome* cherished in *England* to uphold a state policy; what I now offer, was the sence of the Lords people, stigmatized *Puritans* about 40. 41. also of the choicest and pious interest of the publique Ministry, but from sufferers be-

becoming Masters, and insuing forth Letters of Administration for Episcopal domination; (exchanging the *name*, but preserving the *thing*) lost their favour, and without conversion as unfavourably reputed.

Presbyters prove their *Bishops* Antichristian, and *Bishops* say the *Pope* is *Antichrist*; let us exercise our reason, the *Pope* is the Father of the *Bishop*, and the *Presbyter* (as to standing Ecclesiastical) the *Bishops* Son.

For the pretended right of succession from the Apostles, that of necessity must be lost, forasmuch as of all hands must be granted, that the *Pope* with *Henry*, were Ecclesiastical intruders and usurpers.

For outward call, the Clergy have none according unto Gospel rule, by help of friends, money, &c, they are maintained in a Colledge; and when they have canted Logick for a time, and passed some ceremonies, then *ex ipso facto* become Ministers, possess a parsonage, enslave the Conscience and Estates of the people.

Now really the Ministers of the National way may bush at the endeavoured vindication of their Presbytery to be by divine right; and forasmuch as there be many eminently gifted in that function, all the harme I wish them is, that they would deny themselves of their un-gospel-like standing by virtue of any politique or Academical constitution, and (according to the example of divers of their judicious brethren) list themselves members in the fellowships gathered after Gospel-order, that so according to Gospel-institution they may be ordained, and sent forth as messengers rightly and duly set apart for the Ministry of the word.

But saith the carnal Gospeller, what? Shall we that have read the Fathers, and are acquainted with the Originals, the Hebrew, Greek, and Latine Tongues, come to learn of high-shoes, and Mechanicks, the way to heaven; doth not *Peter* say, *Unlearned men pervert the Scripture to their own destructions, &c.*

Answer, It is well known the reputed Fathers were neither clear or unanimous in the matters of Religion; and be is granted.

Object.

Ans^r.

granted they were men of great parts, and much reading, yet it's possible (and in all ages manifest) that there hath appeared more of the presence of Gods Spirit and power of Religion in the Society of godly poor men, called *Mechanicks*, then in the large *Consistory* of the Learned *Rabbies*:

If we look back to the age wherein Christ appeared in the flesh, who were more ignorant or averse to the way of Christ then Scribes, Pharisees, Doctors of the Law, &c. but the poor they received the Gospel.

In succeeding generations, where was the banner of Anti-christ more displayed then in the Court of Cardinals, general Counsels, &c. whereof some of those Fathers were Members? but the Standard of Christ maintained at the stake by those poor Souls called *Hereticks*, *Schismaticks*, &c.

Take the *Bishops* Convocations, with the *Presbyters* Synod there you may find pride, usurpation, with combination against truth, and Christ in his Members; but the truth of the Gospel and power of godliness hath had their residence in a small number of despised and derided ones, termed *Paritans*, *Brownists*, *Anabaptists*, *Independent*, *Tub-preachers*, &c.

As the Lord Jesus was rather to be found in a poor Disciples Tenement, then in a *Prelates* palace, so in these late dayes, the presence of the Spirit of God, truth and power of Religion hath been more evidently manifest, and powerfully preached in a poor Cottage then in a gay Synagogue, while there is admiring of persons and idolizing of arts: This is hard to be understood, but through diligent search of the Scriptures, and frequenting the meetings of the Lords people (seeing the Lord hath given man two ears, therefore both parties ought to be heard) and if passion doth not exceed reason, it will fully be manifest, that the Religion or manner of worship after the National way, is meerly Tradition, their house or Church like a Fabrick which hath no foundation, and I dare boldly say (*Hypocrites* and *Apostates* excepted) that no man furnished with reason can speak evil of the Independent way, but such who are ignorant of it.

For humane Learning, as the Hebrew, Greek, and Latine Tongues

Tongues is a comely Ornament, and acquirable by both Sexes through industry, whether in Christians or Pagans; but simply in its self gives neither grace, or mortifies any sin: Hath not many a Father sent a civil son to the University, and notwithstanding his Humane Learning, had him returned back a *Ruiner*? Let experience teach us; for take *Astronomers, Physicians, Lawyers, Priests, Chyrurgions, Schoolmasters, &c.* unto whose administration the knowledge of the Tongues stands inseparable, and compute them with other Trades-men that are illiterate; see if you finde not more Swearers, Drunkards, Luxurious, Covetous, Deceitful, Envious, Profane, Wicked, and Mis-living Persons out of that Gang, degree for degree, then of any Faculty whatsoever: begin at the Merchant-man unto him that thresheth for his Living, and make more mock-holy-days then Journey-men Shoemakers.

The most that can be said for Humane Learning, is, That it giveth a more clear inspection as to Original Copies, but in its self it addeth no more light to a soul, then Spectacles to a blinde man; thus it may be illustrated, Suppose we read *Math. 3. 10. Now is the Ax laid to the root of the Tree; and every Tree that &c.* And likewise by help or knowledge in the Tongues, read the said Text in Latine, Greeke, or other Original Copies, the sense is still the same, or to the like effect; but the understanding of the minde of God by these words, viz. as by the *Ax* and *Tree* mankind and Gods Justice is represented, and every person rejecting the knowledge of his Will, shall (if he bringeth not forth fruit accordingly) be hewed up from the land of the living, and as an unfruitful cumbering Tree, cast into flaming vengeance.

This, or the like Meditation may be as full, if not more prevalent in the understanding of a poor Saint, who only knoweth his Mother Tongue, then in one of your University Linguists speaking many Languages. Suppose a man having two sons; the one he appoints to look to his affairs domestick, the other (to his great charge) he sends into *Spain, France,*

Italy, Denmark, &c. to learn Languages, or that you call

Simile

Breeding; May it not be possible (yea and probable) for the childe home-bred, to know as much of the minde of God, as the Transmaritime Son? If you have read Doctor *Hall* upon *Quo vadis*, or *Censure of Travel*, it will somewhat parallel the matter.

And this offered, is not intended to obstruct or dis-incline persons from training up their children in the knowledge of Tongues, or other Liberal Sciences; for no rational man can have animosity to human Learning, or Universities, being Nurseries thereunto; but as the English thereof hath tendency to an insulung Prerogative, making fortunes for the rich, by the ruines of the poor.

Contrary to the
Fountain's mind

It hath been observed, that if a great man have plurality of males, that his eldest haply may smell of the University, for Degrees it matters not, being Heir to a large Patrimony, he hath other fish to fry; but the younger brothers shall have Fellowships (for few or none but such mens sons have such places) these pass formalities; if one ripe witted, then for a *Barrister*, that *graduum* through fees and salary office he may equalize his elder brother; if one of dull capacity, or otherwise in nature defective, then for a Priest; and a presentation being ready to a Benefice of two or three hundred pounds *per annum*, he is provided for; if he prove lofty, lazy, or incapacious of the Ministry, the Tythes are farmed, and flock pastured by a Journeyman: I know mention of these things grates upon some spirits, but let poor *Issacharius* tell how the *Shoe* pincheth, for the *Translator* will not ease the *fose*. This by digression, now we proceed.

It is evident, that as all Scripture was given by inspiration, so also the understanding thereof cometh not by mans acquired industry, but by revelation of the Spirit of God; and why should it be thought strange that as in the initiation of the Gospel, so to the propagation thereof; If God make use of Fishermen, Tent-makers, and other Handicrafts, for Messengers and Ministers of the Word and Ordinances, there is much of Divine reason for it from this consideration.

As the Lord in all ages, and in every transaction (but especially

ally in the propagation of the Gospel) hath a principal aim to his own glory, so likewise the means, and instruments to carry on the same, shall be such as may most advance his own praise.

Now if the Gospel, or way of God should be wholly transmitted unto great Scholars, and men furnished with acquired Arts, then Humane Learning, and Natural Wisdom would be sharers in the glory of the work; but if the way of God or the Gospel be held forth by illiterate or unlearned persons, such as *Peter* and *John*, then the Lord will have all the praise, who hath given such gifts unto men.

But it is objected, The Independent way is not of God, for they cannot agree among themselves; and do you not see Baptized Members to fall into high notions, and with *Cepp*, and *Salmon*, turn Seekers, Ranters, &c. If truth were known, they are all alike.

Objct.

I answer, if differences about circumstances in matters of Religion, or particular dis-satisfaction be an absolute symptom of an evil way, then *Peter*, *Paul*, and *Barnabas*, who wanted not their failings in this kinde, were not in the truth; I verily believe the most purest Church that ever was since Christ's time, were not free from such miscarriages (as to some degree) but it is wish'd the Fellowships of the Gospel be careful how they give offence in this nature.

Ans.

Also, as there were Apostates in the Primitive times, so in this Age, *Damas*, *Alexander*, and *Hymanem* have fellows, but it is hard measure to judge the Church of *Corinth* according to one Incestuous Person: *Because there was one Judas, such it follow the eleven were Traytors?*

A society in Fellowship doth represent a Family, wherein there may be some miscarriages, notwithstanding all the care taken by the Governing part thereof.

Every Nation or City is accounted good according to the righteous Laws and Decrees established therein; and notwithstanding there may be some persons refractory yet the Nation or City is righteous; forasmuch as due care is taken that the penalty of those Laws be executed on offenders.

Then it will follow, that the Independent Fellowships are righteous Communion, and in Gospel Order, notwithstanding there may be irregular persons unawares intermixt amongst them, for as much due care is had that the weight of Excommunication be insisted on disturbers, unless prevented by repentance.

I desire all-unbiassed persons before they pass sentence against the *Body of Independents*, for the miscarriages of some Members, to consider these particulars, *viz.*

First, It is more then probable that some have laid hold on Gospel Communion, as *Joab* on the Horns of the Altar: and no wonder if time discover such hypocrites.

Secondly, It may be some list themselves in Fellowship, more for self then Christ; and when the Loaves fail, no wonder if these fail also.

Thirdly, It may be many have owned the way of God, upon the Principles of the Mother of *Zebedee's* children, more for self promotion, then Christs Interest; and when Christ comes to suffer, no wonder if these fall about. Much in this nature was manifest upon the dissolution of that *Jerusalem* Parliament, who Voted more Liberty for the People in one afternoon, then all Parliaments have acted since or before in five hundred years.

Lastly, all covetous persons who love the *Bag*, for Lucre of the Bag will betray their Master; the Apostle *Paul* much lamented that such should be found in the Church, *Phil. 3. 18. For many walk, of whom I have told you often, and now tell you weeping, that they are enemies to the Cross of Christ; whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things, &c.*

As o' every sober Judgement will consider, that members in fellowship are not *Angels*, but men; and consequently subject unto passions: and its very sad to consider the madnats of the rude multitude of the *National way*, who though couchant in the sink of impiety, yet sport themselves with the falling of a Professor. It is much now, as it was in 1638. and 1640. when the godly people of this Nation, termed *Puritans*, who
tasting,

raising no relish in the pottage of Mong-dung-dust Priest, travelled some miles to hear a godly Minister; and if any Puritan (so termed) failed in conversation, this was one dish at the table, one story in the pulpit, and a song for the drunkards, not considering that all, or most of all who hang liveries on *Tiburn*, and deck bars of Goal-deliveries, are such who are of their own Church. I remember a Gentleman who rode the Inland circuit in 1655. in the case of one who was indicted for matters about Religion different from the Publick way, the Judge demanded, if the Prisoner knew *G.F.* The Prisoner answered, Yea. The Judge said, Dost thou know where *G.F.* is? The Prisoner replied, I do not know. The Judge said, I'll tell thee where he is, He is now in such a Goal for getting a woman with childe, *There is the fruit of your Religion*; and withal, inclining to laughter, some of the Bench, but hundreds in the Court conformed; others more sober, thought the Gentleman wanted spectacles for his reason; not considering that all, or so many of the Prisoners who stood indicted at the bar for Witchcraft, Murder, Adultery, Felony, &c. were members of his own Church; yet the Religion of the Judge (if any) must not be spoken against; but this was after the Sheriffs dinner. Really we English Packhorses, *alias*, *Teomen*, have been saddled to consider, when the lives and estates of our brethren are concerned, that Judge, Officers, and inquest, should give themselves up unto such voluptuousness, when fasting with prayer is more requisite; But now we shall to the matter in hand.

Object. But says the selfish Gospellers, *If we joy with baptized Fellowships, we must leave off tithes and salary-wise preaching, and then how shall we and our families do to subsist?*

Answer. It is verily thought, if a satisfactory answer could be given unto this Objection, the matter in difference would soon be ended: But where the way of God is inconsistent to a private interest, there it meets with strongest opposition: None so violent against the Apostles as *Demetrius* and his fellow Shrinemakers: The cause why? *Their craft was brought*

in danger: Upon not much different account it is, that the Parochial Ministers storm, and set the people in a rage, when the Messengers of Baptized Churches approach their Parishes or Publique Places.

And forasmuch as the National Clergy would be accounted a Gospel Ministry, let us examine whether Tythes, or any kinde of forced stipend be a maintenance warrantable from the word of God.

The Wiseman hath a saying, *There is an end unto all things under the Sun*: Which end doth not simply relate to a dissolution, but to manifest that there is a moving cause proposed in every action, enterprize or determination whatsoever; and when the end is accomplished, then the industry, endeavour and incumbency as to that action, enterprize or determination ceaseth also, as may be instanced.

Simile.

There is a command given, and endeavours used to reduce Castles; but upon surrender, or by storm taking of the same, the end is accomplished, and the command with endeavours cease in order.

The original cause or end for the institution of Tythes was, that thereby the Priests of the Law might in a typical Ministration hold forth that Propitiatory sacrifice, the Lord Jesus Christ, who by Atonement made through his blood shed upon the Cross, put a period to that shadowing Ministry; read *Heb. 9*, &c. that will satisfie: But I suppose its granted on all hands, that Christ being once offered, there remaineth no more sacrifice for sin.

Simile.

Then it is evident, that if the end and cause for which Tythes was commanded be abolished and taken away, then Tythes also do cease, and stand annihilated. *In time of War when Northampton was Garrisoned, then it was just that the Countrey pay contribution to maintenance thereof; but in times of Peace, when the Garrison is dismantled, then to exact contribution, the Countrey people have much wrong.* The case is the same, or more unreasonable, for Gospel-Professing Ministers to exact Tythes after the manner of the Law.

Law, when the end of that Law is by Christ accomplished:

Object. *But we do not hold Tythes by Divine Right, or plead for them as due to us from the Word of God, but by virtue of the Law of the Land.*

I answer, This is a poor shift, to fly from the immortal Word of God, to the mutable Laws of worldly Authorities; This is in effect to deny, that the Gospel is not a perfect Rule for a Christian in Spiritual matters, without the help of Decrees from man, whose Laws Legislatively (though dissimulant to Scripture and Reason) every sober minded Professor ought to subject unto, if not by doing, yet suffering the penalties for non-performance, as may be instanced from *Daniel* and the Lord Christ himself, in relation to the Governments of *Nebuchadnezzar* and *Cesar*: But so far as the National Ministry profess themselves to be Christians, then (*pro confesso*) they stand concerned as to their Ministration in the Gospel, to observe the Rules of Christ's Government.

Observe also the vanity of grounding an Argument upon this foundation.

The Law of this Nation hath forbidden the Scripture in English, therefore it is not lawful to read the Word of God in our Mother Tongue.

The Law of this Nation hath forbidden marriage in the Clergy; therefore Ecclesiastical persons may not marry wives.

Consider also, That all Tyranny upon Conscience, and oppression on Estates, have had original from the wills of Authorities, and the Laws of the *Norman Gang* (Statutes of *Omni*) must be observed; but the undefiled Word of God and Christ must not be pleaded in any Court, unless a man is speaking truth, will bespeak a Prison.

T H E

THE POSTSCRIPT.

SOME Sentences in the Treatise may appear to deviate from Gospel Sobriety, but if the Reader weigh the deadness and Apostacy of this present Generation, it will be manifest, that as in the time of *Eliab*, so now, a retorting reprehension may be more requisite than a gentle Summons.

As to the Phrase *Priest*, put to publique Ministers, is not out of any prejudice to the Office of the Ministry, or contempt of those who are godly or painful in their Ministration, but to signify the mistake that they are guilty of in styling themselves the Ministers of Christ, when they plainly declare themselves to be the Ministers of *Moses*, through their coercion of Tythes and forced Maintenance, and by the Law of God and this Nation, none can sue for Tythes but under Denomination of a Priest, so there is no wrong done in giving of the just Character.

15 JY 64

F I N I S.

E H T

*Some faults have escaped the Press, Correct them in
shine own Understanding.*

W. H.

